THE Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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Vision.

By P. SESHADRI M A

Across the lazy tract of land that lies
In sullen calm between our distant homes
Mocking my heart, my loving fancy roams
This hour to catch thy sight. The misty skies
Do not obscure my path and vapours rise
In vain to blur my vision; cloud-capp'd domes
But keep me beckoning like unoped tomes
That lure the scholar's mind and tempt his eyes:
And there, behold, with book of song on knee,
You sit in queenly pose and sweetly dream
Upon some happy thought that decks its page.
Or can it be that fortune smiles on me
And those are gentle thoughts of love that stream
To crown me in my youthful, golden age?

NOTICE.

Subscribers are requested to remit their subscriptions for the New Year commencing with this issue at their earliest convenience. In the case of those subscribers who have not so remitted the issue of the 16th November will be sent by V. P. P.

MANAGER,
"*Hindu Message*", *Srirangam.*

Great Thoughts.

One of the best secrets of enjoyment is the art of cultivating pleasant associations.

It is *fear*, in all its various degrees and modifications, which is at the bottom of nervousness and melancholy; not fear in its ordinary sense, as opposed to cowardice—but imaginative fear; fear either of something known, or of the patient knows not what —a vague sense of terror—an impulse—an apprehension of ill—dwelling upon some painful and worrying thought.

One of the greatest helps to a sense of merit in other things is a consciousness of one's own wants.

Poetry, paintings and music are not just negligible trimmings in a life of idleness. They are wonderful revelations in which alone man can prove his superiority to the animal world.

He who has more learning than goodness is like a tree with many branches and few roots, which the first wind throws down; whilst he whose works are greater than his knowledge is like a tree with many roots and fewer branches, which all the winds of heaven cannot uproot.

It was a saying of Aristotle, that to become an able man in any profession whatever, three things are necessary—nature, study, and practice.

Pardon to one who has injured us is the most glorious revenge. Cicero commended Cæsar more for pardoning Metullus, than for the great victory obtained over his enemies.

Events of the Week.

With this issue we commence the sixth year of "the Hindu Message." It seems but yesterday that the journal was started with the express object of looking at every Indian and world problem from the Hindu standpoint and lo! five years have so swiftly rolled by. Whether the journal has justified its existence and whether it fulfils any specific purpose we leave our readers to judge. The series of articles on 'Dharma and Life' is itself a clear vindication of the necessity of such a journal as this to expound the Hindu conception of the several phases of a nation's corporate life. "The Hindu Message" has not attracted a large number of subscribers in spite of its enlarged form and manysidedness but all the same there are found real patriots enough to stand by it and see the torch of ancient Indian culture and learning shine bright. Numerous are the difficulties we have to contend against but we are determined to fight the battle against unrighteousness to the best of our ability without flinching in any way and we hope by the grace of the Divine Mother, who is the nourisher and sustainer of the whole universe, to infuse among our countrymen and women a sense of pride and glory in the untarnished maintenance of our eternal Dharma. A Syndicate named the Sri Vani Vilas Syndicate Ld. has been formed and duly incorporated under the Indian Companies Act to take over the Sri Vani Vilas Press and the 'Hindu Message.' The capital of the Syndicate is three lacs of Rupees and under this powerful organisation it is hoped the 'Hindu Message' would attain such prosperity at an early date as to enable it to be converted into a daily.

***

Mr. Evan Wrench says in an editorial note in a recent number of the *Overseas Magazine*: "When the time comes for the appointment of a successor to Sir William Meyer...... his successor should undoubtedly be an Indian. There must be many Indians of the type of Lord Sinha and Mr. Sastri. If we wish to make easy the task of Moderates in India, it will only be by making India realise that the position of self-governing Dominion awaits her as soon as she is ready for it. The Dominions are all represented by their own nationals as are China, Japan Siam, Persia and now even Afghanistan. So why not India?" Why not? Because India is absolutely helpless in the matter. The Indian Legislature has nothing to do with the appointment of the High Commissioner. He is too high to be under the control of the Legislature but his staff is 'votable.' Here at least the members of the Legislature can insist on the Indianisation of the High Commissioner's staff before sanctioning the estimates for the establishment. Will the Legislature do it? We shall wait and see.

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So after all the Coalition has collapsed. Oh! What an unalloyed relief. The great Welsh Wizard has disappeared. Four years of Mr. Lloyd George's peace has certainly done more harm for the world than the four years of war. Hence it is that the world welcomes the great Kemal Pasha as a hero who has decidedly hurried the entry of Mr. Lloyd George into the ranks of the "unemployed" to use his own phrase. The trick of the Lloyd Georgean diplomacy as practised by the great Wizard with the help of his Coalition is well delineated by Mr. Asquith. He says: "The Coalition Government had been playing the dual role of an incendiary and fire brigade at one and the same time. When they succeed in extinguishing or damping down the flames which their own hands had lighted, they appealed for the gratitude of the nation for saving this country from the conflagration." This game has now been played out and it has been left to Mustapha Kemal Pasha to ring the death-knell of the Coalition. As the 'Times of India' cogently puts it it has not been a government of principle but a government of opportunism. Any party government is certainly better than this ramshackle Coalition. In this sense we welcome the Bonar Law Ministry. But so far as India is concerned the only difference between the Lloyd George and the Bonar Law Ministries is, as the *Indian Social Reformer* aptly puts it, "while it was impossible to say what the former would do, it is possible to say that the latter will do nothing to increase the freedom or the prosperity of India. It is always well to know the worst and this is likely to be the new Ministry's best service to this country. She will not be long left to dream in a Fool's Paradise"

***

The Minister for Local Self-Government has come and gone. Srirangam has made ample amends for its erratic behaviour on the last occasion of the Minister's visit. Then the Councillors were made of a different stuff and the spirit of non-co-operation was abroad. None cared for the Minister. Unhonoured and unglorified he went away surly and disappointed with the intention (so we remember to have heard it expressed then) of dissolving this Municipality and merging Srirangam with Trichinopoly. Even then of course there were some who appeased the ire of the Ministerial God with the promise of better behaviour in the future. What is the sight now meeting our eyes? The whole Municipality is astir from day's end to day's beginning for more than a week before the arrival of the Minister. Non-co-operation has all gone to the winds. Everything is white washed. From the badges of the peons to the instruments in the Hospital everything is cleaned and burnished. We are afraid we are leading our readers to the impression that the town is cleaned for the nonce. Far from it. The lodgings for the Minister are furnished in right royal style and the Municipal Office, the Coronation Hall and the Hospital are made to put on a trim appearance and all arrangements are made to look after the creature comforts of the august personage. Every atonement is made for the neglect on the past occasion. He is heartily welcomed and feasted sumptuously He celebrated the Golden Jubilee of the Srirangam Municipality. If we are not mistaken we think this is the first instance of such a celebration. We would have preferred the celebration of the centenary of the cess-pools under the aegis of the august Minister. From very small beginnings the cess-pools have grown and grown and under the protective wings of the local Municipal administration they have now assumed such vast dimensions that they deserve a celebration by the Departmental Minister. The mosquitoes they have bred and are breeding are countless (beyond any census) and they seem to be very vigorous and healthy too from the nature of their bites—We hope the Minister had personal experience of them during his one night's stay in the town. —They are, in short, more thriving than the townsmen and it would have had been quite in the fitness of things if the Minister had turned his attention to them and tolled their death-knell by laying the foundation stone of a well-ordered water supply and drainage scheme instead of this jubilee celebration. By this jubilee we are simply led to exclaim that if the present state of the town with its stinking cess-pools and nasty sanitation, and with its horrid elephantiasis all round is the result of fifty years of Municipal rule then spare us from such doubtful blessings. Except its existence (which it did in spite of itself we do not think the Municipality has done anything noteworthy during these fifty years to have a jubilee celebration.

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We congratulate Rao Sahib S. Ramanatha Reddiar Avergal of Rangoon on his philanthropy in endowing enough funds for the provision of a lady Sub-Assistant Surgeon to the Srirangam Municipal Hospital Now that deseases are very much on the ascendant after fifty years of Municipal administration it was increasingly becoming impossible to cope with the huge crowd of patients that thronged the hospital every morning. The Municipality in its wisdom declined to sanction the entertainment of another Sub-Assistant Surgeon in the place of the late Mr. Chandrakasam Pillay. With only one Sub-Assistant Surgeon in charge of the Hospital it was becoming increasingly apparent that when you once get sick it was easier to enter the kingdom of Heaven than to enter the portals of the Hospital. Thank God, Mr. Ramanathan Reddiar has come to the rescue and has provided for a lady doctor. It is certainly a much needed relief and a much appreciated gift.

The Hindu Message

Dharma and Life—XIX.

The Indian Kingship.

We have seen how modern democracy is, in practice, almost always a mere delusion and a snare, —at best a mere profession or theory. Politicians in the West often play with it as men sometimes do with fire; and as the latter to their discomfiture and distress, raises now and then a conflagration, so always (or almost always) do rulers and public men find that they raise a revolution or come within sight of its threatening coruscations and reddening flames when they play with democratic abstractions or phantoms regardless of all natural dispositions and even the continuous traditions of the past in the communities or nations among whom they pursue the aims and fortunes of their public career. In the Ancient Indian State, the Dharma while it avoided all parties, party-politicians, political bosses, bullies and busybodies of all kinds, it also aimed at bringing into beneficent and active working a monarchy whose sole prerogative lay in obeying all the calls and mandates of Dharma and whom no demagogue, wirepuller, or caucus can deprive of his place and function as the protector of all classes and groups and guilds among his people and the guardian of their interests. The Indian monarch was never an autocrat, and could not be. For, he, like all other individuals, corporations, interests and "*estates*" in the State had his place on account of the function (*Dharma*) entrusted to him which he discharged to the entire satisfaction of his people and his chosen advisers and officers of all kinds. Modern democracy is powerful for the conversion or degradation of even the most disinterested men in public life into mere politicians, for otherwise they can never become leaders, ministers, or heads of departments charged with the determination and definition of the principles or measures of the State's policy, domestic or foreign. In ancient India, on the other hand, the King's Dharma placed him above all class-jealousies, if indeed any such could exist in a society and State where all were animated by faith and trust in the divine mandates of Dharma. The Crown stood for not even the conception of a nationality or national interest, much less for the prejudices, wranglings, and ambitions of the people as a whole or any section of it in especial. His abounding faith in God and in God's commands (or rules of Dharma) made him the guardian of the interests and happiness of his people. Dharma was the one eternal link binding the past and present—and even the future—into an honourable and all-comprehending national, popular—or better still, *racial*—tradition, and it prevented all radical or fanatical changes and revoluntionary aspirations and even revolutionary outbursts among the people. In India, the monarchy was the people's idol and it was even a symbol or incarnation of the personality of God himself in his function as the preserver and ruler of the universe. No King could in India be arbitrary, autocratic, absolute, or despotic in any particular measure or general policy of the State. He even rose above all shibboleths and symbols of attractive, visionary and doctrinaire theories and fads. No such cries or watchwords as Freedom, Equality, Fraternity were ever emblazoned upon the banners either of the Indian State or of any section or faction in it. The ancient Indian King brought his personal influence and power of initiative to bear upon all State matters, and thus he gained a place of honour in the political imagination of his people. He moved freely among his people, and was daily *seen* by them in his *tours* through the country, in his devotional *visits* to his people's temples, and during his resplendent and over-ruling guardianship over all State ceremonials and sacrifices. He often visited the houses of his people during their domestic festivities and thereby raised them in their own self-estimation and in the estimation of their fellow-citizens. It was really thus that he became the fountain of honour and not in the sense of conferring title-deeds of nobility and decorations on persons with an unenviable or doubtful record against their names. The Indian people never wanted their monarch to attract their admiration, devotion or even their loyalty by merely calling to his councils of ministers or assemblies men who put forward before him ideals, measures or expedients, novel and bold, but of doubtful efficacy in promoting the happiness or welfare of his people. The Indian people's love of sentiment, romance, or adventure was never such as to lead to dramatic or catastrophic situations where the resources of genius or the mere

brute force of organisation can alone enable the chiefs of their State or its machinery to avert danger to the exclusion of all well-tried standards of political morality and the pubic spirit of leaders grown grey in the service of God and man.

Much is made, in the working of the Western monarchical states like Great Britain, &c., which are also democratic, of the personal character of the sovereign and his knowledge gained through his status of permanance amid a changing succession of ministries placed in power by the votes of the majority of voters at a General Election. Much is also made of his power to choose the head of each ministry and his colleagues, of his power to sanction a dissolution and of his daily consultation and correspondence with his ministers for purposes of advice, remonstrance or influence and even through his merely asking for information regarding the events that are daily taking place or the policy, measures, or general attitude of his ministers towards them. But all this implies more of the *form*, than of the *essence* and the *reality*, of Kingship. The fact actually is that the party chief —*i.e.*, the Prime Minister—and the party counsellors whose co-operation is essential to him for carrying on the administration have the entire policy of the State in their hands and determine its position of power and prestige among the world's states. The soverign, whatever his elevation and dignity, can exercise no control and no check upon the minister's public aims or measures before they give them the shape or direction which commends itself to their wisdom and patriotism. The King can do no wrong, but he cannot do also what is right according to his discretion. He is usually as near an approach to an ornamental appendage of the State as it is possible to conceive in the circumstances in which he has to play his part in the actual working of the constitution, its laws and conventions.

The monarch in the ancient Indian State *chose* the members of his assembly, but only from among those to whom public opinion in various meetings pointed as the wisest and most estimable among subjects. The King chose similarly the best and most popular leaders of the people as his ministers after watching the trend of the prevailing opinion in the assemblies of the State or popular meetings held in various districts and centres of population within his dominions. The choice was entirely his own; no one could be forced on him or force himself on him because he alone commanded the confidence and support of the masses of the population. The Indian King was a true father and protector of his people, and his discriminating enforcement and observance of Dharma was the sole source of his popularity and power in the State.

Moreover, it must be remembered that, so long as his supremacy and influence in the State was accepted loyalty by his people and regarded as the fountain-head from which flowed the perennial stream of public happiness, health and welfare, the king let them engage freely in all sorts of creative, economic, ethical, artistic, educational experiments or constructions. "*Whatever the Sovereign permits he commands.*" The success of the operations of the State through its various departments or officials and authorities is greatest where only rapid standardisation is possible through the perfection of routine and the exercise of watchfulness in a pre-eminent degree. Even private concentration of effort through monopoly is often apt to fail in various matters when the aim is mere private or sectional advantage and not the public benefit or the promotion of those values which lead to the acceptance and realisation in life of the ideals of truth and righteousness. So long as the activities of the people associated or individual, are constructive and serviceable in the promotion of social or spiritual advancement of any kind, the State will be well-advised in regard to all advances thereby made in the same light in which it would regard progress gained through its voluntary acceptance of devolution as a means of encompassing the aims of the State itself. Non-co-operation so-called has a constructive phase which, when it results in measures calculated to promote public welfare through educational efforts and experiments or acceptable forms of combination among individuals so as even to dispense with some of the machinery of the State now existing is not necessarily an evil and ought not to be regarded as even remotely smacking of sedition and disaffection. The springing into existence of public bodies intent on the promotion of communal or patriotic aims without bringing the State into conflict with such bodies will always be regarded with dislike by all bureaucracies and autocracies, but it promotes national strength and prosperity. Even a State founded on socialistic (or communistic) principles and bases will be apt to regard such bodies and their triumphs in art or industry with suspicion. It is not alone bureaucracies and autocracies which are built on foundations which are sometimes irrational, and narrow.

The Indian Kingship and State recognised in all its fulness the value of the practice of local government in the village, and above the separate villages,

in groups of 10, 30, 50, or 100 villages. Each village and each group of villages had its own local machanism of orderly administration,—its own headman, its own public assembly, its own industries and guilds, and its agricultural interest. The central government interfered very little with the working of the local government or its relations with the local institutions. It maintained the unity of the Indian State and its relations with foreign States, and it made itself responsible for the peace of the entire land. It took taxes from the local areas marked out as centres of rural organisation, and those taxes were almost entirely spent in the service of the inhabitants of the State and for the promotion of their interests at home and abroad. It was entitled, whenever the need arose, to modify or control the action of subordinate authorities, but Dharma was the standard and basis of all such intervention and prevented its development into bureaucratic or autocratic tyranny. For these reasons, the village autonomy was a real blessing to the people of India. India did not lack towns or suburban areas with their own self-governing institutions. But they did not develop in such a manner as to depopulate or disintegrate Indian villages. India remained throughout her ancient and mediaeval history a continent of villages. Even her urban and suburban culture partook largely of the distinctive features of the simplicity of a rural economy. Hence the rural population was never attracted towards the ancient towns, but found both employment and comfort where they were. The greatest evil of modern life and culture is the abnormal growth of towns and cities and all those evils of over-population which have converted them into veritable plague-spots,—not only the hot-beds of disease, but of moral contamination, spreading therefrom all over the world and brutalising the entire human race with all its disastrous consequences as exemplified in the recent barbarous World-war and its after-math of undying hatred and distrust among those who partook in it.

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Literary and Educational.

From the Gita:—III

Karma yoga.

By R. Krishnaswami Aiyar, M.A., B.L.

To realise the self in his pure form, it is necessary to transcend the nature which envelops him; and to transcend the nature, it is necessary to discard the three kinds of natural activity we have considered till now. But as I have already said, the sense of doership cannot disappear until the nature is actually eliminated; the aspirant has therefore still to be active retaining his sense of doership but engage himself in such activities as would help him to transcend the nature. It has been mentioned already that such activities are twofold according as they are congenial to the nature itself or are antagonistic to it. The congenial activities are prescribed for those who are still in the grip of nature; the antagonistic activities are for those who are able to shake off this grip sometimes but feel it ever returning again and again.

As the object of the congenial activities is to retain the activities without violating the dictates of nature but at the same time helping to reduce its power, they are so regulated that the senses of Want, Desirability and Desire which we considered the motive elements in natural activity are reduced gradually to a minimum. The more our desires the more will be the number of objects that appeal to us as desirable. The more such objects the wider the range of want. It is well known that things that seem *necessary* to some persons are viewed as luxuries by others; this only shows that the desire range of the former is wider than that of the latter and that the desire impulse has by its persistency become even instinctive. Sri Krishna therefore wants us to reduce the number of our desires; if we do that, the number of things that appeal to us as desirable and the number of our wants will steadily go down. He preaches therefore the practice of non-desire even when we are engaged in the performance of activities due to the nature inherent in us. But he fully knows that a sudden transition from a stage of desire to that of absolute non-desire is an impossibility. To reduce the number of our desires therefore, He prescribes two methods in both of which he wants our desire to be weaned from the particular objects before us and to be directed towards a higher object of desire. In the first method this object is the obtaining the grace of a Personal God; in the second, it is the purification of our own minds. Strictly speaking it is not possible to obtain that grace without purifying our minds nor is it possible to purify our minds without the help of that divine grace. But Sri Krishna prefers to sometimes distinguish between the two objects which are really one in essence as he knows that to some aspirants the one may appeal in preference to the other. In either method the mental attitude required on behalf of the doer is that of non-desire. In either method tbe ultimate goal promised is the transcendence of nature and the realisation of the supreme Self. The first is referred to in the passages,

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

"If you perform actions aimed at pleasing Me, you will attain perfection .... That man attains perfection who by his own activities worships Him from whom all beings have their origin and who pervades all this universe."

The second is mentioned in

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

"The aspirants with a view to purify themselves leave aside attachment and perform actions with their bodies, minds, intellects or even mere senses ..... sacrifice, gift and contemplation purify the firm-minded.

As I already stated it is not possible to carry this distinction far for in both the above kinds of activity the principal element required of the doer is that of non-desire. So long as that is present, it is immaterial whether he has as his objective goal the grace of a personal God or the perfection of himself for in either case will he be qualified to be the recipient of the higher knowledge about the transcendental nature of the Supreme Self. Both these kinds of activity therefore are usually clubbed together and go by the common name of karma yoga. As by the very definition of these activities we see that we aim at a stage of non-desire, it will be obvious that no sort of activity which is directed towards the satisfaction of a deliberate desire can come under this class. Of the three kinds of natural activity therefore, it is impossible to conceive of any circumstances under which the wilful or desireful activities can be classed under karma yoga for the element of non-desire is enitrely antagonistic to them. It is therefore the first condition of a karma yogi that he has been able to discard the wilful natural activity, that is, he has been able to rescue his will from conscious slavery to nature. But all the same he cannot escape the Instinct and the Impulse which claim at regulating his activities ignoring his will. Sri Krishna consequently preaches the doctrine of karma yoga for those who feel the irresistible nature of this Instinct and his Impulse. He simply wants us to be passive, absolutely passive. In following the Instinct and satisfying it we must not think we are doing it for any purpose of our own but that in doing so we are fulfilling the purpose of God; our personal consideration must be kept out even when the Instinct is being satisfied by us. If we allow any the slightest element intrude into this satisfaction we will be sowing the seed of a future impulse and a future desire. Sri Krishna therefore insists on a dedication to Him of even our instinctive activities.

यत्करोषि यदश्नासि............तत्कुरुष्व मदर्पणम् ॥

"Whatever you do, whatever you eat.........dedicate it to me."

Similarly with impulsive activities. In engaging ourselves in them, we cannot be passive in the sense that we were passive when we had Instinct alone to dictate to us, for here the mind is more awake and has a perception of good and evil. A discrimination therefore is possible and our aim ought to be an encouragement of the good impulses and a discouragement of the evil. Again, in that discrimination we may have to rely on other guides than our mere impulse. For example, if I see a beautiful fruit before me I may feel tempted by it and think it desirable; when however a friend informs me that it is a poisonous fruit my temptation ceases and I begin to think it undesirable; that is, my temptation for the fruit is counteracted by the stronger temptation to save my life. All is therefore not good that appeals to us as good at first sight. As our first impulses are likely to go wrong, the Vedas take upon themselves the function of telling us what are the impulses which are good to each one of us and which we may obey with benefit to ourselves and what are the activities we may engage ourselves in in pursuance of that impulse but without hurting us in any way. These impulses are collectively called Swabhava and these activities Swadharma. The latter activities are, as may be expected, prescribed on a due consideration of the inherent impulses which in their potential stage are called qualities.

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥

"Activities are separately classified according to the qualities, the cause of Swabhava."

The much abused caste system is the result of the Vedic classification of activities on this basis of Swabhava or collective Impulse. As the impulses are infinite in number, the activities have also to be infinite but that does not exclude the possibility of certain outstanding qualities which make a classification practicable. If any person with a good Swabhava does not engage himself in such activities as would help him to utilise the swabhava itself for his betterment, it is no proof that the swabhava is non-existent in him. If the Divine Teacher therefore mentions certain qualities as inherent in and certain activities appropriate to certain castes, that only means that the individuals in those castes ought to encourage those qualities and perform those activities if they aim at spiritual progress or desire at least to continue in their present status. If the individuals allow those qualities to lie dormant and leave these activities alone, it is not the fault of the Divine classifier. He takes responsibility only for the accuracy of the classification; it is for the persons in the respective classes to decide for themselves whether they will utilise the advantages offered them or not.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ।

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चापलायनम् ।

दानमीश्वरभावश्च क्षत्रकर्मस्वभावजम् ॥

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥

"The four castes were created by me according to the classification of qualities and activities...... The activities of the Brahmanas, Kshatriyas, Vaisyas and of Sudras are separately classified according to their qualities, the cause of their swabhava. Peacefulness, self-control, penance, purity, forbearance, straightforwardness, knowledge, learning and faith are the activities of the Brahmanas as the result of their swabhava. Heroism, prowess, courage, eleverness, not running away from the battle, gift and lordliness are the activities of the kshatriyas as the result of their swabhava. Agriculture, protection of cows and trade are the activities of the Vaisyas as the result of their swabhava. Serving is the activity of the Sudra as the result of his swabhava."

As the prescribed activities or Swadharma are prescribed with reference to the Swabhava of the several individuals, it will be a mistake to suppose that what is Dharma for one is also Dharma for another irrespective of their Swabhavas. In fact what is Swadharma for a particular Swahhava will be Para Dharma for a different Swabhava. If therefore an individual with the latter Swabhava attempts to engage himself in the activities prescribed for an

individual of the former Swabhava, he is surely attempting to violate his own swadharma, with the result that instead of helping himself to any extent he will be deliberately hurting himself. The acceptability of any activity does not depend upon its seeming desirability or seeming superiority to another but solely upon its appropriateness to the particular Swabhava of the individual who seeks to engage himself in it.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥
श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ॥
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

"One should not give up the activities born with him, though they may seem sinful......It is good to die in one's Swadharma; Para Dharma is fearful. Swadharma even if it seems bad is better than Para Dharma however well-performed. None incurs sin by performing the activities prescribed according to Swabhava."

We have now seen that swadharma is the particular activity appropriate to the Swabhava of a particular individual and calculated at the same time to prevent his slipping down from his present stage. But Swadharma being as much an activity as every other is sure to bring to the individual some fruits of his activities. Instead of confining himself solely to the desire for the grace of God or mental perfection, he may be tempted to view these fruits as his objective goal. If he falls in with this temptation, there is no difference between him and him that follows the kind of wilful natural activity already considered. He cannot therefore aspire to progress in spiritual knowledge though he may keep himself from slipping lower down. The only persons therefore that are competent to tread the stage of congenial activity which we are considering now are those who eschew sensuous desire from their minds. They are those who may be said to have no objective goal at all except the attainment of the grace of God or the perfection of their minds. As desire in the ordinary sense is therefore absent, the activities are being performed simply because they are so enjoined by the shastras for one aiming at spiritual progress.

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनःसमाधाय स सात्त्विकः ॥
श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥
दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं मतम् ॥
तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥
एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ॥
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥
कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥
नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥
मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥

"When a sacrifice prescribed by the Vedas is performed by persons who do not desire for its fruits but do it steadying their minds with the thought that it has to be done, such a sacrifice is called a Sattwika one. When the threefold penance is performed by persons who do not desire for its fruits but do it dispassionately with great faith, the wise call it a sattwika one. When a gift is made in the proper place and time to a proper person who has not done anything for the donor and it is made simply because it has to be made, such a gift is called sattwika. Those desirous of liberation perform the several acts of sacrifice, penance and gift with no desire for the fruit but simply uttering the word "That" the name of the supreme Self. Sacrifice, gift and penance purify the firm-minded. It is my firm opinion that even these have to be performed but without attachment or desire for the fruits. When a prescribed activity is performed without attachment or desire for the fruits but simply because it has to be done, it is considered to be really a sattwika renunciation. When a prescribed activity is done without attachment and not out of any desire or hate and is done by one who does not desire to obtain the fruits, that activity is called sattwika. That doer who is free from attachment and egotism, is endowed with courage and enthusiasm and is not affected by success or failure is called sattwika."

To be continued.

Industrial.

Manufacture of Glue.

Among the new developments that owe their inception to the initiative of the Madras Department of Industries, the manufacture of glue at tropical temperatures is by no means the least important. One of the many commercial secrets revealed by the war was the fact that a very large quantity of tannery waste from the Madras Presidency was exported to Germany presumably for the manufacture of glue, and the closing of the continental markets to fleshings caused a great accumulation of this very valuable material.

At the instance of Mr. Tressler, the then Director of Industries, an attempt was made in 1916 to manufacture glue locally from fleshings which, though not completely successful was such as to encourage further experiments in the direction of divising some method of making glue solutions set to a jelly at the temperatures generally prevailing in Madras.

Early in 1917 when the Indian Munitions Board were seeking for supplies of glue in India for use in aeroplane construction, Mr. K. C. Srinivasa Ayyangar who was employed at the time as lecturer at the Leather Trades Institute was asked by Mr. Innes, the then Director of Industries, to complete the investigations previously initiated. After further research and some practical experiments at Perambur, Mr. Srinivasa Ayyangar evolved a method of treating the fleshings which yielded a glue which set under the most adverse climatic conditions and the results of his work were published in the form of a departmental bulletin. The process of manufacture is comparatively simple but if great care is not exercised at all stages, the results are disappointing. The fleshings obtained from local tanneries are first mechanically and then chemically cleaned. They are then digested with distilled water and the resulting liquor is first clarified and afterwards concentrated. Concentration is effected with the aid of pre-heaters, film evapora-

tors and vacuum pans so linked up to one another as to permit of continuity and rapidity of operation. The concentrated liquor is then allowed to set in shallow plates, cut into blocks and dried. The success of the process depends to a large extent upon reducing as low as possible the time during which the raw material and resulting liquor are subjected to high temperatures.

Uses of Glue.

Glue of course does not come within the category of indispensable daily needs but is put to an immense variety of uses and the list is constantly extending. To the carpenter and the book-binder it is a practical necessity while it enters largely into the match, emery sheet, sand paper and printing paper industries. Mixed with white lead, chalk and saw dust it yields a compositien suitable for use in artistic work while together with glycerine or treacle it makes the valuable hectographs or printing rollers. Recently too some experiments have been made in the direction of applying liquid glue in the laying of tarred Macadam roads and the results obtained on a small scale were sufficiently promising to justify further tests.

Conclusions.

The manufacture of glue is a chemical trade. From what has been said as to the wide uses of glue a general prosperity in trade will conduce very much towards the betterment of this industry. The severe trade depression since 1920 has made the economic production of glue much more difficult than before. There remains two other factors going a long way towards the reduction of manufacturing costs. The hide glue factories should gravitate towards the leather centres so as to ensure a steady supply of raw material at a cheap rate and the glue factory should have as adjuncts to it small industries manufacturing roller composition, emery sheet and sand paper. The market in India for glue as disclosed by the sea-borne trade returns is considerably larger than was generally supposed. In the year 1920-21, 1046 cwts of glue were imported by Madras alone but the market is a scattered one. In the statement appended is given the importation of glue into British India during the years 1913 14 to 1917-18 and 1920-21.

The factory in Madras which is in the experimental stage at present has been under departmental management since it was re-opened in the beginning of the current year. The factory is capable of turning out 80 tons or more of glue per month but for the present deals only with about 15 tons raw materials and turns out 3-4 tons of glue per month. The glue produced is of excellent quality suited to high class furniture work, book-binding and roller composition. It is difficult to believe that quality for quality any cheaper glue than this can be obtained and nothing approaching this standard is produced elsewhere in India whilst English and Italian glues are too dear to permit of any competition. For samples and further particulars, enquiries may be addressed to the Superintendent, Government Glue Factory, Washermanpet, Madras.

Reviews.

The Indian Review for October 1922 (Price Re. 1 G. A. Natesan & Co., Madras.)

Contains a number of topical articles. Mr. C. F. Andrews leads off with a striking contribution entitled "Can Europe Recover ?" He concludes that India has yet the power to save Europe by her spiritual strength. Mr. K. C. Roy of the Associated Press who has just returned from Europe, follows with a criticism of the India Office and its reactionary tendencies. He protests against the autocracy of the Whitehall in the governance of India and urges an immediate examination of the working of the present Indian constitution with a view to explore the possibilities of a further instalment of reforms. The question of "Indian Labour in Ceylon" is discussed with intimate knowledge by Mr. Peri Sundaram, M.A., L.L.B., (Cantab), Bar-at-Law and Advocate of the Supreme Court of Ceylon. "Great Eclipses in History" by Dr. Jivanji Jamshedji Modi, "The Triumph of the Turk" and "The Akalis' Struggle" are articles invested with current interest. "Armistice Day" by Prof. Albert J. Saunders, M.A., of the American College, Madura, recalls some of the writer's experiences on the Somme Battlefield in France. Among other articles in this number are: "The Burmese in Politics" by James D'Tea; "Pubic Revenue in the Age of Kautilya" by Prof. M. Venkatarangaiya, M.A., "Literary Portraits" by Mr. C. L. Wrenn, M.A., ; Indian Christians and Nationalism" by Rev. K. R. Gopalah Aiyer ; "England and India" by Politicus ; "Wanted—An Ideal" by Mr. R. M. Susai ; "Famous Indologists" by Prof. K. V. Rangaswami Iyengar, M.A., ; "Foreign Affairs" by Viator ; Dr. Rabindranath Tagore's paper on "Aims and Ideals of Viswabharati" and a summary of the Report of the Indian Fiscal Commission. This number contains, besides the usual notes, a number of portraits relating to the Akali Struggle, and other illustrations.

Correspondence.

Ancient Indian Kings.

Battle of Kurukshetra and After.

Sir,

We are indebted to Mr. T. S. Rajagopalan for an article under the above heading in '*the Hindu*' of 21st August, which is interesting reading and gives, in a nutshell, a variety of information concerning the epochs of the Ramayana and the Mahabharata and those even prior to them. According to him the age of the Ramayana preceded the Kurukshetra battle by a hundred years, the dates roughly being 1730 B. C. and 1630 B. C. respectively. The Indian History taught in our schools has been telling us that the battle of Kurukshetra took place about 1400 B. C. It is indeed refreshing to note that Mr. T. S. Rajagopalan has been able to put it back by 230 years, and to have given the Ramayana a date prior to the great battle, not agreeing with the version proclaimed by some Western Oriental scholars that the Ramayana was posterior to the Mahabhart epoch. But some other points suggest themselves for consideration on a perusal of the article. If the battle of Kurukshetra occurred at about 1630 B. C. it was about 3550 years ago ; but then the age of Kali is said to have commenced in the reign of Parikshit, the grandson of Arjuna, and had already been 120 years in operation. We have this also on the authority of Bhagavat Purana in its opening chapters, when the divine sage Narada thought it fit to make a short sojourn in the *Bhuloka*, to verify the wonderful effects that were said to have flowed from the incarnation of Sri Krishna who had till a little while ago adorned this world of mortals in human form and had achieved His purpose of banishing vice and re-establishing virtue on a firm and sound footing. It is not the object of the present writer to record here the sad disappointment felt by sage Narada who already saw clearly the mischievous results of Kali's appearance on the scene. The present issue is about the age of Kali. The tradition which

still holds the field unrebutted, as I believe, fixes it at 5023 years now. If Kali was 120 years old during the time of King Parikshit and if the battle of Kurukshetra had been fought in 1630 B. C, the difference in the age of Kali according to the accepted tradition, viz., about 1500 years would seem to require some explanation. I pause for an elucidation on this point.

Further the statement that the age of Ramayana was about 1730 B. C. *i.e.*, 100 years before the Kaurava-Pandava war does require some more tangible proof as the Ramayana and the Mahabharata are traditionally put down to Treta and Dwapara yugas respectively.

Is all this tradition absolute rot and baseless untruth—tradition understood as the jewel-casket of humanity?

J. S. R. SARMA.

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u. To take or otherwise acquire and hold shares in any other company having objects altogether or in part similar to those of this Company, or carrying on any business capable of being conducted so as directly or indirectly to benefit this Company.

v. To establish agencies or branches for the sale of the produce or goods of the Company in India or elsewhere and to undertake the management of any company or companies having objects altogether or in part similar to those of this Company.

w. To do all or any of the above things, either as principals, agents, trustees, contractors, or otherwise, and either alone or in conjunction with others, and either by or through agents, sub-contractors, trustees or otherwise.

x. In furtherance of the above objects te purchase outright for Rupees one and a half lacs from Mr. T. K. Balasubrahmanya Iyer the complete plant, machinery, fittings, implements, tools, stock-in-trade, unused stores and office furniture of the Sri Vani Vilas Press, Srirangam, along with its stock of Sanskrit, Tamil and English publications and the Weekly Journal the 'Hindu Message', together, with their goodwill and the copyright of the several publications and continue the work done by the said Press and the said Journal and add to them as necessity arises.

It is earnestly hoped that every Indian with the least spark of the national spirit in him, who desires to preserve the cultural unity of his race will find his way to subscribe for at least one share in the Company and thus participate in a scheme which is as noble as it is national, which is as patriotic asit is profitable.

Copies of the Prospectus and Application form can be had of

THE MANAGING DIRECTOR.

Sri Vani Vilas Syndicate,

Srirangam.

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